## RELIGIOUS TEACHINGS.

SERMONS FROM PREACHERS OF VARIED CREEDS.

PULPIT UTTERANCES FROM THE REV. HENRY WARD BEECHER, THE REV. DR. VINCENT, THE REV. DR. ARMITAGE, THE REV. J. P. NEWMAN, D. D., THE REV. DR. DIX, THE REV. DR. M'GLYNN, THE REV. C. F. DEEMS, D. D., THE REV. RICHARD S. STORES, D. D., AND THE REV. FATHER BJERRING.

The sudden and severely-felt change in the tem perature, which let loose biting winds on the last lay of Winter, did not prevent a large attendance at the churches yesterday. Possibly the number or earnest interest of congregations stimulated pastors to even more than usual fervor. However that may have been, in the words spoken in several prominent churches yesterday will be found a fire and vigor greater than common, even with the well-known pulpit orators who delivered them. The Rev. Henry Ward Beecher preached upon the laws beneath and behind the commandments; the Rev. Dr. Vincent, at the Church of the Covenant, showed that there is no possibility of a middle ground in Christianity; the Rev. Dr. Armitage analyzed the reasons for Christ's pressing forward to the cross; the Rev. Dr. J. P. Newman of Washington preached upon the nature and eternal qualities of human character; the subject of the discourse of the Rev. Dr. Morgan Dix was the yoke of Christ. Sermons from other distinguished preachers are also given herewith.

THE LAWS UNDERLYING COMMANDMENTS The Rev. H. W. Beecher at Plymouth Church (Long)

The piercing air yesterday morning apparently kept at home very few of the regul r attendants upon Mr. Beecher's ministrations. Plymouth Church was crowded inside as u-ual, but these who were unable to obtain admittance langered only a few moments after they discovered that the standing room was filled up. Refore the sermon Mr. Beecher announced that the time for taking up the collection in aid of the Home asionary Society had arrived, and in this connection he took occasion to refer to the great and well-known work which had been accomplished by that organizahad been to him in his early days, when he was settled in the West on a salary of \$200 a year. " I was never better supported in my life," said the preacher, " nor better contented, never worked

or the uttered law. Therefore, the Word of God, as it is recorded in the lishle, is said to be the law of life; not because it is the full declaration, but because it is, in the interpretation to imperfect men, that which they were competent to imperfect men, that which they were competent to inderstand, namely, the law of God as it exists in the organic creation of neu. Now, the commandment is only a rule of conduct laid down according to the original nature that was fixed in man at his creation. Thus, if you were to take hygienic rules, if you were to have from the expert physician a line of rules or commands he would merely interpret to you in words that which inhered in you before; the commandment only expresses in the shape of language that which was before imprised in the very structure and existence of the individual. So, then, a man may live in a world of laws which he does not understand, perpetually selfering in consequence of violations of them, because he did not know the law. It has not been interpreted to him, and therefore the apostle says the commandment—that is the Jewish commandment—that is the Jewish command selvent in so far here was a system of rules and conduct in society and their various relations to each other.

cause he did not know the law. It has not been interpreted to him, and therefore the aposite says the commondment—that is the Jewish commondment—the so far as there was a system of this and commond given to the Jews to regular their life and conduct in society and their various relations to each other.

Consider, for a moment, he complexity of the laws under which men are living, and bear in minut that any spunding its only putting into language the truth that existed before there was any command. In violating the law is Thyrsical things, a man finds the interpretation of the law, and the pequity for it in his experience. Therefore, in respect to great heddly always there is comparatively a practical knowledce; but, then, we are not simply isolated creatures hiving in contact with the close and by our physical bodies. I must love all my kind. Society is the asgregate of the individual. No man could be what he is were it not for the individual, is at first the product of these individuals, and thus both are the cause and the effect reciprocally. Little by little, through thouseads of groaning years, men have found out how to live among themselves, and these methods of living with each other are called rules or laws of society. When I wake up out of unconscious infancy into nascent manhood I know little of the laws of my body, still less of the laws that appertain to my fellow-men. Out of soffering I learn wiscom, but in respect to the entward I know nothings. I don't understand the texture and structure of States; I don't understand the texture and structure of States; I don't understand the texture and structure of States; I don't understand the texture so distructure of States; I don't understand the texture and structure of States; I don't understand the texture and structure of States; I don't understand any of my obligations to the State, and I am at zero with representation in the common law! Think how many thory is brought to bear! The rules lorcesse and multiply as a man comes into scenety, and as societ

various departments into which men are perpetually dividing themserves up; and the child, whils it begins to learn its duties as a citizen, some more of his sermon Dr. Vincent apple as follows:

These are strange words to find in a book so meromore age to discover how to get along in his family.

When I step outside of the isoushold into this greater commonwealth of civil laws and of natural, paysiant would seem as if first converts the great playled God, and he writes on the substance of creation, "This is my old with the converted of the conv

yet ?" But men may keep the outward law and not the spiritual, and that is where we have them, for when you got a man into metaphysics you can puzzle bim so that he will not know which end he stands on. [Laughter.] Look at time law which regulates the appetites and passions. Have you not been fiving between one thing and another, like a shuttlecook between two battledores, and can you say you have carried out all the law? Consider what are your obligations to children, to your home, to hard-hearted men, to soft-hearted men, to mean people; for Noan's ark is here yet, and we have tot every living thing in if. [Laughter.] Consider what your relations are, not measured by these lower regulations; rememoer how you must bring yourself in sympathy with every kind of human nature and animal nature, and can you say you have fulfilled all Next when a second or suppose the law?

the law?

Next, when a man enters with serious resolution on a life of occidence to God, he is beenning his work. A man may thisk when he is converted that he has got his through half his journey to heaven. He has got his ticket, got a seat in the car of the cauren, and feels that there is little more to be done but to ride onward. This is a mechanical kind of obedience that some people assume. Readly, we have only reached the toreshold, and are beginning our life work. When a man is converted he looks for peace and rest, but are not your sins multiplying every hour? Sin is abounding all the time; every volition, every element of our life resis on a standard of law. Men suppose sometimes that, because God is infinitely perfect and good, they themselves, if believers in and followers after Josus, can take His attributes and become perfect or nearly so themselves; as if God could or would distribute His perfect qualities. Can Ixansfer my thoughts to my child? I can excite similar thoughts to my own in his hand, but I cannot place my ideas in oits. What is meant by impuling the rightcousness of God to a shoner is thus; the reality of such a soul to God by His inserent nature that when He sees an imported nature sumbling among infinite laws and breaking them He has compassion on him, not because He is God. That is wing type and the base on pops, not fant we are good, but that God is, and that by His prividence and by His grace every willing soal is brought into a somot which, with patience and gentioness and forbear ance and repeated forgiveness, is modaing aim, developing him, and bringing him into to that state whence by and by, flosh dropping swar, he shall sake as the stars.

## THE YOKE OF CHRIST.

The Rector of Trinity Church yesterday preached from Matthew xi., 28-30; "Come unto me ail ye that labor and are heavy taden and I will give you rest. Take my yoke upon you and learn of me, for I am meck and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

It needed not the voice of an Apostle to tell us, what we all know to our sorrow, that during the abode of this natal life every man must bear his own burden. Wherever we be, whatever we do, waithersoever we go, still them in religious life, they know to whom religion is a print and the protein and protein in the place. I solver these were found to the protein and the place of the practical reality; and they know even better that it would still be trace of them if they had never been drawn to Jesus Christ. Outside the inevitable burden is not

put Chirst far on from deal, that in his service only is true and perfect freedom, while they have preferred to pass their lives in bondage to a power without heart or love, without consideration or pity, with no true gift for this life, and with no promise for the life which is to

NO MIDDLE GROUND IN CHRISTIANITY. The Sev. M. R. Funcent, D. D., at the Church of the Covenant (Presbyterian).

At the Church of the Covenant, Park-ave. and Thirty-fifth-st., yesterday, the Rev. Marvin R. Vincent, D. D., the pastor, preached from the subject of "The Unhappy Mean." The text was taken from Ecclestastes vit., 16, 17: "Be not righteous over much, neither make thyself over wise; why shouldst thou de stroy thyself ! Be not over much wicked, neither be thou foolish; why shouldst thou die before thy time !" In the course of his sermon Dr. Vincent spoke as fol-

The book is of the character of a drama, in which we listen to a single speaker, who appears as Wisdom personified, just as Ramor is introduced in the prolecus of "Henry V." or as Contemplation, Truth and Mercy used to be personified on the early English stage. This speaker's thome is the search for the chief goot. Is dramatic style, he pertrays his experiments to this end. He is speaking to men who, amid the oppressions of tyramy, the property of the wicked, the tardy reward of virtue, are tempted to distinct Good's providence, and to take refuge in the epicuroan maxim, "Let us eat and drink, for to-morrow we die." He has tried ooe and another solution of the problem, but all in vain, until he fines rest and light in the conclusion that the highest good is found in the fear and service of God, and the mystery of evil's temperary victory solved by the truth that God will bring every work into jadgment. In pursuance of this pursose, the Book is divided into four parts, or acts. In the first, the speaker tells how he sought the chief good in wisdom and pleasure. In the second, how he sought it, first in wealth, and then in moderate competance and polities. In the third, how he sought it, with conductant faith in the life to come." Our text belongs to take third, how he found it in a "tranquit and cheerful enjoyment of the present life, with conductant faith in the life to come." Our text belongs to the trial faith in the life to come." Our text belongs to the trial faith in the life to come." Our text belongs to the third, how he sought it, the soul of the property of the p

is not in wealth, he resolves to cease mining at great it hee, but, guaded by pradence and common sense, to seek to stant well with his neighbors, and to lay by a moderate provision for future wants. Now, if you will open your Bibles at the vith campter, you will observe the maxims by winoh such a man will guide himself in that chapter, the preacher, speaking directly to the subject, continued: It is an oit provers that "you will go aliest in the middle," but it is a heatner and not a Caristian proverb. It grows out of a philosophy which is workily-wise man politic, and which patis safety before right. The proverb is the question of the text over again: "Why shouldst thou destroy toyself?" You want wenith, competence, leisure, good name, popularity. You do not want to involve yourself in emisty, ridicule, isolation, straggle, Be neutral, therefore, it is good that thou shouldst lake hold of this; yea, from this withdraw not thy head. Keep a hand on each. You will go safest in the middle. Ah, my friend, the first object of a Gouilke cintracter is not to be safe. The only danger it need guard against is the danger of losing God's layer and villating true manhood. What are reputation, social position, wealth, quiet, compared with being a loyal, position, and looks all clae amount to if these be absent? Where is your safety if these be absent? No, no. When your become a Christian you put that quossion of safety into the hands of Christ. You agreed to leave your standing in the world, you are adjusted to have your standing in the world, you are entered to lay and holiness so much. that all things are a nothing in comparison or whether you love other things so much that all things are a nothing in comparison or whether you love other things so much. That all thouse is a nothing in a place water the enemies of Christian do yolicy; the man whose position is fa

was not common to all the pascai fensts! Intensity of desire always accompanies intensity of action, and intensity of action always accompanies great success. The great end of Christ's being the cause of His mearmation, was the cross. His mind had been fixed upon the coming of that 21st passover. So if you take the life of Christ from the beginning to the close, you will find that He has an all-abiding desire to meet His cross. There is the seeming at times that He samanake from it. He says, "If it we possible let this cup pass from me;" and though there are these periods of apparent wavering there is always an upnormost desire to meet His sufferings. We cannot understand how powerful are the nature and attributes to be controlled. A few weeks before His cruellation He says: I came to bring fire on the cartit; I have an immersion to meet; a burial in suffering! We read in the beautiful description of His soning up to Jerusaten, how His preceded His disciples, knowing the cross to which He went; that the purpose of His incatuation mixal be accomptished:

There are two very common and errongenes estimates of Christ's character. One makes Him simply human; rous Him of His divinity. His diadens, untignoses Him in His own Church, reduces Him to the level of thuman; try The oposing tendency is to leek though that as all the beautiful description in hell as well as in heaven. His presence of Christ's character. One makes Him simply human; try The oposing tendency is to leek though the as of the sound will saye you. pass their lives in bondage to a power without heart or love, without consideration or pits, with no true gill for this life, and with no promise for the life which is to come.

Now let us hear the voice of Jesus Cirist: "Come unto me ail or that labor and are heavy iaden, and the mill give our rest. Take my yoke upon you and learn of mill give our rest. Take my yoke upon you and learn of means and my burden is light." Perhaps no words more tender or more remarkable ever tell from those laps out of which so many gracious utterances proceeded. No one is allured by the inducement to come to Cirist as an equivalent to a release from duty. The man who comes to Cirist will indicate a yoke; he will still have a burden to carry; the burden will be real, the yoke be left. It must be so with all of us which we are in this world. The yoke so of Christ will indicate, the life of Cirist and the desired of Cirist as an equivalent to a release from duty. The man who comes to Cirist will still be under a yoke; he will still have a burden to carry; the burden will be real, the yoke be left. It must be so with all of us which we are in this world. The yoke so of Cirist will be shared equally by Him with man. Christ will hould us up help us along and go evenly with as on the half; hold, us up help us along and go evenly with as on the half hold, us the life of Cirist as an equivalent to a release from duty. The man who comes to Cirist will still have a burden to carry the burden will be upon the common meritant to a release from duty. The proposing tends in the standard of the common meritant to meet; a burden will still have a burden to carry the half, year, more than the half; and the half is the possible of the proposing tends in the common meritant mustal be allowed the proposing the bridge of the burden will be used to the proposing tends in the standard proposing the proposing the proposing the burden will be used to the proposing tends in the standard proposing the proposing the proposing the proposing the proposing the p of Chirtis's character. One markes Hina simply humanic roles Hinn of His divinity, His childrens, untigones Hin in His own Church, reduces Hinn to the level of hydrau Hin His own Church, reduces Hinn to the level of hydrau His male style and glory? In which content has a string the soul to the great mediated in scarce in Chirtis' to first to get to the cross it made to the scarce of the comprehend what was the sorted of the intense wish of Christ to get to the cross it had it and spring from His conviction that God Innut God Had ind upon Hinn a mission, and that He understood was that mission was He devoted Humerle with carefront desired to be able to say, "Father, I have finished the cause of His lever sont desire for the cross. It cirched Him with energy. It economized every thought and act of His life. It is to that it hillows of God are to poll over me, On Lord, the laws of death and gaying the same his control of the cross where we have a small retreat. This is will life is nort, lickless, and martire, of which had a string the control of the cross where the control of the cross where the control of the cross were accounted in the strick of the cross where the control of the cross were accounted by the string the control of the cross were accounted by the string the control of the cross were accounted by the cross the case with Caret. He feld the wind the case with Caret. He feld with a caretal control of the cross were accounted by the cross were accounted by the cross were accomplished. He will be first that they were not for the cross were accomplished. He will be first that they were not be accounted by the control of the cross were accomplished. He will be first that they were not be called to control of the cross were accomplished. He had the cross were accomplished. He had the cross were accomplished in the cross were accomplished

show you God's glory? I can do it but to a limited extent outside of Christ. I can show you the sun, the ocean in its tempests, the tounders; but all this is an inadequate idea. I ask you to go with me to the cross, Cruelty says, "Slay the man?" but merey says, "Here is the ransom!" We had in the cross God and man blending in each other—the Father glorified in the Son who came to save them that were lost, He who "laid down His life for His sheep." Did not fant justify his inlensity? I Jesus discovered both God and you in the cross. Every issue, human or divine, centers there. The work was done and he oried, "It is finished, and He gave up the ghost." Are you, like your Lord, inflamed to accomplish your work? You are human; so was your Lord. It was the humanity in Carist that made them desire to finish this work. You have no right to be less anxious than your Lord. If He is a human example you are bound to follow Him. I ask you what sort of men you are to live in this world, as if you were motes dancing in the sonanine! Christ wins and woos you to immortal life. If there is a fire to kindle within you let it be speedily lighted. A man never becomes a man until he has undergone the baptism of blood, and batile, and fire. Cuffist never would have been your Savior if He had not known the agonies following the dark day of that 21st pasover. Try to learn the neamings of our Lord. Go to the ornedition with Him, and you will be raised to newness of the.

ETERNITY OF HUMAN CHARACTER.

At St. Paul's M. E. Church the Rev. Dr. J. P. Newman, formerly Chapiain of the Senate at Wash-ington, preached yesterday morning upon the subject of "The Eternity of Human Character." For the past two years Dr. Newman has been employed in the execution of a Government commission as Inspector of United States Consulates in Foreign Countries. He returned to New York last week. Yesterday the church was filled in every part with a congregation which evinced deep interest in the words of the preacher. The text was taken from Revelatious xxii., 11 : " He that is unjust, let him be unjust still; and he which is flitby, let him be flitby still; and he that is righteous, let him be righteous still; and he that is hely, let him be hely still." Iu-cluded in the speaker's remarks were the following:

cluded in the speaker's remarks were the following:

Character is the condition of everlasting life. That
condition does not inhere in the human physique. There
is no essential difference between the numan elements
of the beautiful Georgian and the Nubian native. Examine both and you will find that the functions in one
are the same as the fanctions which exist in the other.
It is in this as it is in a thousand instances, and hence it
is that God is said to be no respecter of persons. We
cannot conceive of a Being infinitely wise, who did not
in creating beings after His own image, add to their
other conditions the condition of everiasting life. The
structure of the body or mind does not make any difference. There is no easential difference between the mind
of the fool and that of the philosopher. One of these,
but for a strain of circumstances, might have been the
other. Chromatances are incidental, not accidental
in human life, for under the government of a
Being influidely wise there can be no needlents.
Everything must be in harmony with the preconceived
arrangement of things. We cannot suppose that an infinitely wise Being would make the condition of everinntels wise Being would make the condition of ever-

debeacy that those who lands to keep God's commandments might all find that they were creating circumstances "which, beloved brettren, you may find exceedingly unpleasant in the great hereafter." That clergyman was never called a madman.

When the Christian pants and sweats with the struggles of the Christian life, he is called deranged. The question to-day is: Are Christians insane when they give up all for Christianity! There seems to be derangement somewhere. For the man who tries to please the werld thinks he cught to be a Christian, but cannot. And if he does give up all for Christ, as the libid tells him, he is called deranged. But those who se consider the Christian ought also to think against what opposition a Christian strive in his warfare. The spirit of the Church is almost as much against him as is too world. Society and even his own family often cause much of his trouble. Besides these, the young Christian has to struggle with himself, when he remembers those of the carry Christians, who, after being in the Church for years, absuldoned it at last to escape martyrdom. It is for these reasons that a Christian has to struggle and fight. He is striving for eternal glary. That is his prize. Other men stact out in life to gain money. They are said to be successful when they own an opera-house, two or three railroads to the control of the carry of these reasons that the carry of the control of the carry of the carry of the carry of these reasons that a Christian has

and steamboats, and several men and women. To gain these, or any other worldly object, they put forth all their strength. Is there any Christian in Germany today who works as hard for his soul as Prince Bismarck does for German unification! Have you ever seen a man working so hard for his soul as men work in Wall Street! Then do not call Christians insane, who are striving for an eternol crown, unless you see them working an arder for it than others do for worldly prizes. Think that if a Christian fails, it is utter ruin. It is not so with those who fail in the ordinary aims of life, for if they lose fortune they have still wife and children, and all is not los!

When you see a Christian minister giving up all to his labor, and struggling to save, before you call him means consider that his calling is the grandest and not lest in the world. Ministers of the Gospel have molded the world. They have done more than the press, with all its powers, and without the pulpit there would have been no press. They are more powerful that he press, for words which we hear have an effect which words read do not produce. The Caristian minister feels that if he preaches for 59 years smill then goes down to the grave called by the world, if he shall have brought even one producy ho has gained a success greater than to be cowned king of the world, if he shall have brought even one producy ho has gained a success greater than to be cowned king of the world in the in earnest. Remanber the lotty throuse on which he preaches. He is pleading to save-ternal souls, and if now and then he forgets the deceated of point soulety and begs on his knees, resemmer that if ne is beside himself it is to God. The worler and shame is head himself it is to God. The worler and shame is head himself it is to God. The worler and shame is head himself it is to God. The worler and shame is head himself it is to God. The worler and shame is head himself it is to God. The worler and shame is head himself it is to God. The worler and shame is head himself it ministers are this no. If we are brules we are er. or. or. are stress. If religion is a faule and we taink so, we are a crazy, but the basest hyporrises. But if we do begoe we are not beside ourselves, but are governed by singuest principles.

### LIGHT AND DARKNESS.

Stephen's Ohurch (R. C.) The Rev. Dr. Edward McGlynn, at 8 The Rev. Dr. Edward McGlynn, at St. Stephen's Church, Twenty-eighth-st., near Taird-ave., yesterday morning, before reading the Gospel for the day. took occasion to make extended remarks upon the subject of temperance. He urged, very strongly, the necessity and duty of total abstinence from all intexticating drinks, particularly during the Lenten season, arguing beyond this, that the use of intoxicating bequors was, in the greater number of cases, the proximate occasion of drunkenness and sin. The Gospet read was from Luke, xl., 14-28, in which a narrative is given of the casting out of a devil and the blasphemy of the Jews in attrib uting this action of Omnipotence to the power of Beel-zebub. The preacher selected the exclamation of the woman in the crowd, "Blessed is the womb that bara

zebub. The preacher selected the exchanation of the woman in the crowd, "Blessed is the womb that bary. Thee, and the paps which Thou hast sucked," and Christ's reply, "Yea, rather blessed are they that hear the word of God and keep it."

There is a remarkable similarity, the preacher said, in the words of this poor woman, who gave expression to her feelings in the words of the text, and the prophetic words of Mary concerning herself—"All nations shall cail me blessed." One would almost imagine that this paor Jewish woman had heard the salutation sent to Elizabeth, when she exchanged, on the occasion of Mary's visit to her house, "Blessed art thou among women." Our Savior's reply should be for us at once a reliate and an admonition. He makes the berequisites of blessedness to consist of two things—the hearing of the word of field and the Keeping of it. They who, from infancy, had been taught in the scaool of Jesus, had opportunities offered beyond number of hearing the word of Him, who is the light and the life. But, if we examine our conscience, it is to be feared that we shall find that we have not availed our selves of the giorious opportunities of fred us. It is not

reward, exceeding great."

The epistic read in the mass of to-day, Ephesiana v., 1-9, throws maca light on the part of the G-spel which has been selected as the text. Those to whom the Gospel has never been preached are not nearly deprived of the light, and sit in darkness, but are darkness itself. St. Paul says to the Ephesians, that they were darkness; that is to say, before their conversion to Christianity, they not merely sat in darkness and the sandow of ceath, but the gloom so obscured their soals that they became dark. In such darkness, what hope can there be for salvation! St. Paul enumerates some of these decids of darkness when he says, "understand that no fornicator, or unclean or coyerous person (which is a serving of idol) hath inheritance in the kingdom of God." The words of St. Paul serve as a commentary on the gospe. Of the dark Christians who do the decid spoken of by the Aposite of the Gantiles and those herrible crimes which shall be nameloss, and which should never escape the lips of a follower of the Greatest ney do not

THE GOSPEL INDISPENSABLE TO MANKIND.

The Rev. Richard S. Storrs, D. D., preached

vesterday morning at the Church of the Pilgrims, at Henry and Remsen-sts., Brooklyn, taking for his text Matthew xxiii.. 39: " For I say unto you, ye shall not see me henceforth, till ye shall say, Biessed is he that cometh in the name of the Lord." In order to apprehend and appreciate any object, he

sold, it is necessary that we look at it from a rig of view. If we look at a picture, great and celebrated, so that the light reflected from its surface is obscure and indistinct, we shall see only a maze of color, without method, or beauty, or genius. But looked at from a proper standpoint, the portrait appears upon the car vas, fixed for centuries and bright with the noble and vas, fixed for centuries and bright with the noble and beautiful spirit which animated it when living, and teaching perpetual lessons of strength and beauty. So a statue close at hand seems roughly wrought, but when lifted to its niche in the cathedral wall his beautiful appearance is produced by the harshness of its treatment, while more delicacy would have destroyed it. A palace or cathedral beheld from a mountain top seems distorted, and its majesty dwindles; but in the squareful which it stands its proportions are wholly revealed. So with character. In order to rightly estimate one who is great in civil or military life, in philosophical inquiry, or thelogical recearch, we must piace ourselves beside with and in the age in which he lived; we must see how many beneficent enterprises he assisted, and how many folutions ones he arrested. To appeciate him properly we must not project our own observation in to the past and sake it our model and measure, but should consider rather what results flowed from his ministry in life. The Jews looked at Carlal from the standpoint of their desire for a king, for a soldier, and a sovereign. Hence this goale and perfect character could not conclinate their respect, and his words fell on their ears as water failing on a rock is dashed into spray. They could not realize that the secret of his sovereignty was love, not minitary force. They hated and regelled Him. As it men should hate the stars because they cannot make a barriedge of them, or the light because they cannot weave is into clothing. They repulsed and rejected Him because they looked at Him from a standpoint essentially wrong. Weeping over Jerusalem, He says to them, "Ye shall not see me henceforth till ye shall say, Bicked is he that someth in the name of the Lord." That is, until ye shall desire what I shall give, the character of the world shall welcome and rejoice line.

The tendectes of the Jews remain. Among us there are those who hook ou the Gospol as remote and unitare. beautiful spirit which animated it when living, and

The tendencies of the Jews remain. Among us there The tendencies of the Jews remain. Among as there are those who look ou the Gospol as remote and unintelligible, ten high to be a power, and too distant to operate on their lives. It revents a great eternity, so wast as to be vague, so high as to be inaccessible. It may be adapted to the devont and the studious, but it is of no use in the emergencies and experiences of life. Such judge from a wrong point of view. The Gospel is intended to give assistance just where Divine help is needed. It is designed to be of service in temptation. Temptation has never ceased, and never will so long as evil tendencies in the heart are wrought upon by the attrition or solicitation of the world. There are criti-

needed. It is designed to be of service in temptation. Temptation has never ceased, and never will so long as evil tendencies in the heart are wrought upon by the attrition or solicitation of the world. There are critical points in the experience of every soul when it has to choose between paths that diverge eternally. One man is tempted to falsehood, and one lie follows another until he, is involved in a mesh from which he cannot escape or retreat. Another betrays a trust for personal advantage. It is a slight treachery, but it leads to greater once. So the vortex envelops the soul once caught, and drage it deeper and deeper, until it is whelmed in the abyse. There are temptations, subtle, dangerous and great, which lead to shipwreck and desiruation. Then the ministry of the Gospel is needed to make the chamber sacred, the counting-room a body phace, and fill the street with giory. It brings revelations of God's law applicable to every act, and shows flum in His providence atways with us, convincing of righteomaness and indigment. The Gospel comes to, these who are accosten with great duties—not great, perhaps, as related to the illustrious events of history, but great in quality and results. There is the duty of speaking the truth when it is hard to do it; of integrity when our meinathons would make us swerve; of standing by the right when the loss of triends and reputation and property is unvolved. These duties demand our service and alleriances. Then we spurn social ethics and philosophical cenemes and the worthless and weak, and grasp the Gospel which tells of Him who worketh right-conness; which reveals a religion that has revolutionized the world and made paganism an outcast of eivilitation; which teaches that alleghance to duty gave Carlets a higher place in heaven. Then duty becomes more attractive when it is arduous, grandest when it is hardest, and it impossible, and reputation suffers. Then the Gospel is needed in times of servew, when hopes are blasted, when homes are broken up, when plans for the ever is loveriest and noblest. The glory of heaven dis-pels the gloom of earth.

Azam, the Gospei is necessary when the self-re-proachful consciousness of sin comes, as come it will to every soul. It may be latent now, but it will be patent by and by. Then only the Gospel one minister to you.

While it tells of law, and judgment, and penalty, it also speakshof grace and forgiveness and willingness to receive the repeating stager. It ruve is a heaven not observed for the purely innocent, but open to those who have come up out of great tribulation." When places lonely, the Gespel makes the night of griet reveal the home immortal, as the dusk of earth brings out the stars. God develops in the hearts of His discribes a spirit which, consecrated and numortalized, makes us heaven. And the Gospel is fluid in edded in the solenon and solitary hear of death. It is divine because it is adapted to the transcendent exigencies of life whom men need God's help.

### CHRISTIANITY IN RUSSIA.

The Res. Father Nicholas Ejerring at the Bussian Greek Chapel At the request of many of his congregation the Rev. Father Bjerling of the Russian Greek Chanel yesterday discoursed about church life in Rossia, and the doctrines and rites of the Orthodox Eastern 'hurch. After a historical sketo of the rise of Caristianity in Russia be said : Under Poter the Great the Patriarchate in the Rus-

sian Church was replaced by a new form of church government. The proposed form was to this effect: Tac highest coclesiastical power, instead of being concentrated in any one person, was to be transferred to a Synod consisting of certain ecclesiastical durataries. Patriarchate by the Synod had been prescribed even by the Ecumenical Councils of course only in the case of Patriarchate by the Synod had been prescribed even by the Ecumeulcal Causeils of course only in the case of the death of a Patriarca, and when his successor was not man distely closes. In this case the question was wetter the Synod, wheel legisly existed during the concesiastical interregium, could not become permanent. The Orthodox Patriarchs accided this question in the affirmative, and thus originated a new form in the government of the Russian Cauren. The Synod to accordance with the decisions of the General Griental Caureh was to enter upon all the right of the Patriarch, even to assume his title "Holy," and this imagendently to govern the Russian Churca. Under the Holy Synod then was awasched in all transcript the enciclent irula of which we now so righly enjoy. Those higher theological institutions which have furnished numerous worthy servous of the Church, sprang up in all directions, thousoficial Herature received a strong impents, and the education of the yould secured the best predge for their true progress in the most thorough teachers of religion.

The whole clerical order in Russia is divided into two classes, the cloustered and the secular. The convent life is founded on the principle that there are amonds and conspective to whom a retired and counterplative life is no capetal call thom above. The church line of the Russian bation is getlerally admired by all those who for this first time have the opportunity of observing it in the

der before the throne of God. This thought is especially kept anye by the Orthodox Churen in the hearts of her children, inascence as she teaches them daily to pray for a peaceful con of life, and orings to their memory in their prayers the fearfulness of the lot final awaits the unjust. It is very rare that the Orthodox Caragina In Rassia does without receiving the first sacraments. When the solemu monibal for the departure of the soul from the body approaches, a ligated taper is pressed into the bady approaches, a ligated taper is pressed into the bady approaches, a ligated taper is pressed into the bady approaches, a ligated taper is pressed into the bady approaches, a ligated taper is pressed into the bady approaches, a ligated taper is pressed into the bady approaches, a ligated taper is pressed into the bady approaches, a ligated taper is pressed into the bady approaches, a ligated taper is pressed into the bady approaches, a ligated taper is pressed into the bady approaches, a ligated taper is pressed into the bady approaches, a ligated taper is pressed into the bady approaches, a ligated taper is pressed into the bady approaches, a ligated taper is pressed into the bady approaches, a ligated taper is pressed into the bady approaches, a ligated taper is pressed into the bady approaches, and the light pressed into the light pressed in the light p

# GENERAL NOTES.

Beecherchuck is the name of a Cairo (III.) Over 21,030 persons attend the Philadelphia

In Polk County, Iowa, there is a man in tani for steating Broics. A baby in Dubuque only a month old has a

Hannibal, Mo., claims to have a new-found

A tree which was sawed into lumber in

merset County, Penn., yielded 4,089 feet. Mrs. Fitzgerald of San Antonio, Texas, has aken a contract to grade 19 miles of railroad. According to Senator Jones, 70,000 more

ersons settled in California last year than left it. William Billings of Woodstock, Vt., has

een a stage driver in Windsor County for 46 years. Served him right. An Indianapol's bigamist has gone crazy for fear of being prosecuted for his du-

Four hundred and eighty-seven divorces were granted in Maine last year—about half of them for desertions.

A \$1,400,000,000 tract deed has just been put on record in Denver. Rich men have to study arithmetic out there.

Elder Joseph Smith, son of the old original Joe Smith, is lecturing on Mormonism in Illinois. He ounces polygamy Owing to a scarcity of water, it was found

necessary in Newton, N. H., the other day to put out a fire with several barrels of cider. A man and woman in Hartford, Conn., have

lately fluished a series of 1,000 games of cribbage, begun last October. She won 502 of them. By the burning of the Asylum for the In-

sane, near Quobec, one of the violently crazy recovered her reason, and is now as sane as anybody. James Martin, for having six wives all in

Lancaster County, Penu., has been sent to the Peniteutiary for six months—one month for each wife. The new Palace Hotel in San Francisco will require 4,000 locks and 48,000 keys, weighing (locks and keys together) 7 tons, and costing \$20,000 in gold.

The number of adult white men in the United States who cannot read or write is stated at 720,000: of women in the same predicament, 1,150,000.

A 4,000 mile ride on a mule is what Mr. Geo. Harris, formerly of Locke, Cayuga County, N. Y.,

has taken in New-Mexico, Old Mexico, Utah and Col The church chandelier in Milan, Iowa, containing 13 lighted lamps, lately fell during divine ser

vice, causing great tright, but doing no harm to any-The Rev. Mr. Dexter of Taunton, Mass., re-

cently besought his congregation to reduce his satary to per cent, as many of his parishioners had suffered a diminution of wages. Amos Clark of Tennessee, apon his death-

bed expressed a wish that twelve fiddlers should stand around his grave and play "Old Dog Tray." The Widow Clark saw it done. A bright lad, 8 years of age, named Clapp.

died of brain fever recently at Ballston, and the disease is said to have been induced "by too close application to his studies in school." A large bed of eels has been found near

Martha's Vineyard, and one fisherman took 126 from a single hole which he had out in the ice. Many tons in all have been captured.

A Jackson, Tenn., man bas built a house 7 feet high and 10 feet by 20 feet area, upon a wagon. It has two rooms and four windows, and accommodates his wife and three children.

Double eagles to the amount of \$860,000 were turned out in a single day recently at the San Francisco Mint—the largest day's work ever performed by any mint in the United States. That was a sad condition of a man in Walla

Walls Valley, with 4,000 head of sheep and not a mouthful of feed for them. No fresh butter in Walia Walia either, and eggs very hard to obtain. A letter carrier in Montreal stole \$6 from a

letter, and used the money to insure himself in one of these companies that guarantee the honesty of their policy-holders in responsible positions.

A couple were married in a Rock Island

train as it was nearing Avoon last week. He and she stood in the aisic, and were made one in the most natural manner by a reverend fellow-traveler. " Sweet value at a voca!"